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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."

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NO. 4.

HUMAN DISCRETION AND CHURCH GOVERNMENT.

From the Christian Baptist.

It is said that "church government is obviously left by the bible for the exercise of much discretion." How this can be I cannot conjecture. Whatever is left for the exercise of much discretion is obviously a discretionary thing. If, therefore, church government be a matter obviously of human discretion, I see not how any form of church government, though principally of human contrivance, such as the Papistical or Episcopalian, can be condemned.—Each of these forms takes something from the bible and much from human discretion. We may think that what their discretion adopts is very far from being discreet; but in condemning their taste, we cannot censure them as transgressors of law; for obviously where no law is there is no transgression. If there be no law enjoining any form of church government; if there be no divinely authorized platform exhibited in the bible, then why have the Baptists contended for the independent form, except they suppose that they have more discretion than their neighbors!

What is called "church government" may, perhaps, be entirely a matter of human discretion, such as fixing the time of day on which the church shall meet; also, the hour of adjournment; the place of meeting, whether in a stone, brick or wooden building; the shape and size of their house, and the seats and conveniences thereof. On these items the bible, indeed, says but little. Or, perhaps, under the terms "church government," you may place synods, councils, associations; the duties of moderators and clerks; rules of decorum and parliamentary proceedings in deliberative bodies; all of which some think as necessary to the well-being of the church as "the scaffolding is to the house." If you embrace all these items, and

other kindred ones, in your idea of church government, I perfectly agree with you in one part of your assertion, that the bible says little or nothing on such matters; but I do not say that they are all left to human discretion, and therefore I cannot flatter myself into the opinion that the synods and advisory councils, of Presbyterians and Independents are innocent matters of human discretion!

By "church government" I understand the government of the church; which the bible teaches is upon the shoulders of Immanuel. He placed the twelve apostles upon twelve thrones, and commanded the nations to obey them. I find, therefore, that the Lord Jesus is the Governor, and the twelve apostles under him, sitting upon twelve thrones, constitute the government of the church of Jesus Christ. I know that synods and advisory councils have a right to govern voluntary associations, which owe their origin to the will of men; but in the church of Jesus the twelve apostles reign. Jesus, the king, the glorious and mighty Lord gave them their authority. The church is a congregation of disciples meeting in one place, an assembly of regenerated persons who have agreed to walk together under the guidance of Jesus Christ. Hence they are to be governed by his laws. All the exhortations concerning temper, behaviour, and discourse found in the apostolic writings, in all their addresses to the congregations after the day of Pentecost, constitute the government of the church, properly so called. When all the apostolic injunctions, such as those concerning the government of the thoughts, the tongue, and the hands of christians are regarded, then the church is under the government of the Lord. Laws moral and religious, i. e. laws governing men's moral and religious actions are the only laws which Jesus deigns to enact. He legislates not upon matters of mere policy, or upon bricks, stones, and logs of timber. He says nothing about moderators, clerks, and parliamentary decorum: but upon moral and religious behaviour he is incomparably sublime. He enacts nothing upon the confederation of churches, of delegate meetings, or any matter of temporal and worldly policy. Hence they strain out a gnat and swallow an elephant who complain there is no law authorizing the building of meeting houses, and yet find a warrant for a "state convention" or a religious convent, college or seminary of learning. The matter of church government which was discussed at Westminster was never mentioned by the Lord nor his apostles. When I hear Independents, Presbyterians and Episcopalians contending about their different forms of church

government, I think of the three travellers contending about the color of the camelion. One declared it was blue; another affirmed it was green; a third swore it was black; and yet when the creature was produced all saw it "was white."

As some of the wisest philosophers of the present century have discarded what has been improperly called "moral philosophy" from the circle of sciences, because it has no foundation in nature; so methinks the subject of "church government" and the whole controversy about it, in the popular sense of these terms, might safely be sent back to the cloisters of the church of Rome, whence it came. Let the moral and religious government of the institutes and exhortations addressed to disciples in their individual and social capacities be regarded, and there is no need for one of your by-laws or borough regulations.

The decorum of a public assembly is well defined, both in the sacred oracles and in the good sense of all persons of reflection. And if disciples meet not "for doing business," but for edification, prayer and praise, or discipline, they will never need any other platform or rules of decorum, than the writings of Paul, Peter, James and John. But if you will have the daughter attired like her mother; or if you wish any sect to become respectable in the eyes of those acquainted with the fashions in London and Rome, you must have sectarian colleges under the patronage of churches, and the churches under the patronage of associations, and associations under the patronage of state conventions, and state conventions under the patronage of a constitution, creed, and book of discipline, called "church government." And the nigher these two latter approximate to the see of Canterbury, or that of Rome, the more useful and honorable will they appear in the estimation of such christians as are deemed orthodox.

I feel very conscious that the less good christians say about "church government," in the popular sense, the better for its safety with the people, who have contended for something, they know not what, under this name. And just as certain am I, that if the laws governing moral and religious demeanor in the epistles are regarded as they must be by all who are really taught by God, there will be found no need for our by-laws and regulations in the congregation of the faithful, not even in cases of discipline when transgressors present themselves.

JOHN FREDERICK OBERLIN.

JOHN FREDERICK OBERLIN was born August 31st, 1740, at Strasburgh, in Germany. Kindness and gentleness of temper were visible in his infancy : and in his childhood he showed that disposition to do good to others, which distinguished his maturity, and remained with him until the close of life.

The small sums of money which were given him by his father, who was poor, he carefully laid by, but not for himself. It was his pleasure to seek out and relieve sickness and want. Sometimes, when a bill was brought to his father, he would steadfastly watch his countenance, and if he saw it troubled, and imagined that he had not enough to pay the demand, he would run for his little box and empty it with joy into his father's hand.

Piety continued to grow with his growth, and strengthen with his strength. His choice was to become a minister of the gospel. At the age of twenty he became the pastor of Waldbach, a parish situated among the high mountains which divide France from Germany. This region is called by the French *ban de la roche*, or the *district of the rock*, and by the Germans, *steinthal*, or the *valley of stone*.

The sterility of this spot is in accordance with the names that have been given it. Winter begins there in September, and seldom are the snows melted by June. The inhabitants found it difficult to obtain by tillage enough for their subsistence, and their ignorance equalled their poverty.

The predecessor of Oberlin had endeavoured to raise the character of their schools. He found that one of their best ones had been kept in a miserable cottage by a wretched old man, who said with great simplicity, that his business had been that of a swine-herd, but that when he became unfit for that work, they had employed him to teach the children.

To this people Oberlin went, following the footsteps of his divine Master, who pleased not himself but came to seek and to save the lost. His zealous endeavours to raise their condition, and reform their habits, were at first misunderstood, and so far from awakening gratitude, led to abuse and persecution.

But he was neither daunted nor discouraged. Having been informed that some of the disaffected ones intended him personal violence, he preached from that passage of our Saviour's sermon on the mount, "I say unto you, that ye resist not evil." While the con-

spirators were ridiculing the sermon, and wondering if he would behave as he had advised others to do, he suddenly appeared among them.

"Here am I, my friends!" he said with perfect calmness. "You are wishing to do me some harm. Is it not better that I should thus give myself up to you, than that you should be guilty of the meanness of lying in wait to take me?" Awed by his dignity and piety, they acknowledged their evil designs, and entreated his pardon. He freely forgave them, and they were in future his friends.

He showed the same moral courage when a boy. In the streets of Strasburg he once saw an unfeeling officer abusing a sick beggar. Going boldly up between them he reprov'd the tyrannical man, who being very angry, would have seized him; but the neighbors who loved the child gathering round, protected him, and rescued the beggar.

Afterwards, passing in a narrow and lonely way, he saw the same officer approaching him. "Now, thought the boy, perhaps he will punish me. Shall I attempt to escape? No, I did my duty to the poor man. God is with me. Why should I fear?" The officer who had so lately threatened him, passed by and did him no harm. True piety was the foundation of his courage.

The same holy principle led him to persevere in improving the condition and character of his poor parishioners. He found the roads among them so exceedingly bad, that intercourse between the hamlets was both difficult and dangerous. He induced them to break rocks and to build a wall of considerable length on one side of the mountain road, to keep the earth and stones from being washed into the vale below.

He told them they must build a bridge over a river they had always been accustomed to ford. "How can these things be done!" they exclaimed. "Come and see," said Oberlin. Taking a pick-axe and other implements, he set them an example of their use. When they beheld him selecting the most difficult work for himself, they willingly exerted themselves, and the industry which he taught them was a new bond of affection.

Soon a neat bridge was constructed, and a good road opened from Waldbach to Strasburg, which was also extended to each of the five hamlets, or little villages, where he ministered. The force of his religious instructions was not impaired by his efforts to make them

comfortable; but, on the contrary, his influence extended and deepened through these proofs of his love.

He found them deficient in many of the mechanic arts which seem necessary to civilization. There were neither blacksmiths to furnish tools for the laborer, nor masons to build chimneys to their houses. He procured several youths to be sent to Strasburg, as apprentices, who, when they had obtained their respective trades, returned and became teachers of others.

His people had lived in hovels built of rocks, against the sides of the mountain, without cellars or chimneys. He taught them how to build neat and commodious cottages, to make gardens, to rear vegetables, to plant fruit trees. Soon this desolate region, as if by magic, was adorned with pleasant habitations, each surrounded by its little orchard and garden.

Amid all its labors, the pastor remitted not his care for the souls of his people. Especially were the interests of education dear to him. He instructed such promising young people as were willing to become teachers, and caused school-houses to be built in each of the five little hamlets.

Perceiving that while the older children were engaged in their studies, the little ones lost much of their time, he collected them together and had lessons adapted to their comprehension. His wife joining her exertions with his procured two female teachers for each school; one taught lessons from books, and the other to spin, to knit, and to sew; that useful employment and intellectual knowledge might advance hand in hand.

When the pupils were wearied with work or study, the kind teachers told them stories from the scriptures, and showed them drawings of animals and plants, explaining their nature and uses. On one day each week the scholars assembled and their good pastor examined them in their different lessons and added his own instructions. Joy beamed on their faces when he came among them; and they called him their father, or sometimes in their affectionate manner, "Our dear papa, Oberlin."

He sometimes distributed books among them as rewards, or lent them, requiring on account of their contents when they were returned. Every Sabbath, also, he collected the children in the church, heard them recite their Bible lessons and sing hymns, and gave paternal religious instruction.

Thus in the secluded region of the Ban de la Roche, we perceive the institution of Infant Schools, Normal Schools, Sabbath Schools,

and Sabbath School Libraries, all originating in the active benevolence of one man ; and he unprompted and uncheered by intercourse with the philanthropic spirits who afterwards diffused those blessings over Europe and America.

In the year 1784, when Mr. Oberlin was more than forty years old, he was afflicted by the death of his excellent wife who had been his helper in these efforts to do good. Though deeply mourning, he bowed himself to the divine will. He praised God for the holy life she had been enabled to lead, and for the faith that taught him that she was now happy in heaven.

He had received into his family a young girl to bring up. After the death of Mrs. Oberlin, she extended to her seven motherless children the care and tenderness which she had received herself.— She engaged in the same works of charity which she had seen performed ; and, with the most disinterested zeal took charge of the pastor's house, refusing to receive any compensation for many years of service.

It would seem that Oberlin's people strove to imitate his virtues. Their sympathy for orphans was peculiarly conspicuous. When a poor family were thus bereaved, there was always some one ready to receive them. Some households had two or three orphans maintained like their own children. One poor woman supported ten by her labor. Their religion taught them that such charities were acceptable to God.

During the distresses of the French revolution many fled to these remote villages, and Mr. Oberlin received them into his house until they could find other refuge. His home though simply furnished, was the abode of comfort and happiness. No luxuries were seen upon his table, but his plain fare was shared with others in free and true hospitality.

Every thing in his house and about his grounds was neat and in order. The walls of his apartments were covered with maps and drawings of natural history. Appropriate texts of scripture were placed over the several doors. At the entrance of the dining room was written, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

He encouraged his people to be constantly industrious. Through his agency they were taught to spin cotton, to dye cloth, to plait straw and to weave ribands. So prevalent was his example, and influence, that scarcely an idle person or a beggar was seen among them.

He not only instructed them in agriculture, horticulture, and the mechanic arts, and was their pastor and school-master, but their physician also. Early in life he had devoted considerable time to the theory of medicine, and now he climbed the steepest mountains in night as well as day, and at all seasons of the year, to visit and prescribe for the sick.

These services made him most dear to the people. Nor did he forget to preserve their regard by his affectionate manners. He never met either man or woman among them, without taking off his hat, and saying some words of kindness. Every child he took by the hand, and showed some little mark of attention, adding often some pleasant advice.

His own manners were imitated by his people ; so that from having been rude and uncouth, they became insensibly gentle and courteous. It was remarked by strangers who visited them that, though very poor, they were exceedingly polite and happy.

They sought in every way to express their gratitude to their beloved pastor. On one occasion a son of his, who was travelling in France, in the service of the Bible Society, was taken sick. He desired to reach home that he might die there. but he could only get within nine miles of his father's house.

Twelve of the villagers set out to bring him those nine miles on a litter. But finding that he was not able to bear the open air, they placed him in a covered carriage, and as they went slowly along removed every stone from before it, that no rude motion of the wheels might disturb the sufferer. His death was peaceful and happy, and they mingled their tears with those of the father, with the most affecting sympathy.

The five villages to whom Mr. Oberlin ministered, were considerably distant from each other. He therefore preached in each by turns. As he kept no horse, an inhabitant of the parish where he was to officiate brought one for him every Sabbath morning. He took his dinner with some of the families, and then conversed with every grown person and child belonging to it, on the great concerns of their souls.

In his sermons there was an affecting eloquence and a striking adaptation to the wants of his people, for he was intimately acquainted with them all. He usually preached in French, because this language was spoken by the majority of his parishioners. But on Friday evening he had service in German, as there were some who understood it better than French.

This service was of a most sweet and paternal character. After some explanation of a portion of scripture, he would say, "My children, are you weary?" They almost invariably replied, that they desired to hear more. The females brought their knitting work, for it did not interrupt their attention, and he loved to see them usefully employed.

The eyes of the people sparkled with delight when they saw their good minister. He was a guardian spirit watching over them, and guiding them both for this world and the next. In his instructions to the young in natural history, he was careful to inculcate a knowledge of the nature of plants, and a love of flowers, as a means of softening and refining the character.

He taught them to cultivate in their gardens many wild plants from the woods, and also to draw and paint flowers. Some of his pupils marked their affectionate remembrance of his seventieth birth day by gifts of beautiful wreaths and garlands. He expressed his thanks in a pious, paternal letter, in which he says, "The beautiful flowers with which the great Creator has adorned our country, gave you the means of presenting me with this token of your united love. These sweet garlands will soon fade, but I shall never forget the happy feelings they have awakened: and I earnestly pray that you may become unfaded flowers in the Paradise of God."

He lived in the simplest manner that he might have the more to give to those who needed. A visitor to his house found there 4 or 5 families, who had lost their habitations by fire; to whom he was distributing food, clothing, utensils of industry, and pictures for the instruction of their children.

"His family," said an English traveller, "do not have as good or delicate food on their table as our poor people in England; but they are the happiest Christians, and it is delightful to be here. He treats the poorest, even the children, with affection and respect. It is wonderful to see how changed they are since he came among them. They were then very barbarious, but now are gentle and polite, and their good minister, now more than eighty, is one of the handsomest men I ever saw."

Notwithstanding his great age, he continued to instruct and labour for his people; and when he was no longer fit to preach, he bore them day and night on his prayers. His last sickness was short. He said, "Lord Jesus, take me speedily: nevertheless, thy will be done." A few hours before his death, he joined in an act of devotion, his

hands clasped, and his heaven-raised countenance, beaming with faith and love.

He died on the first day of June, 1823, at the age of eighty-six, having lived in his parish of Waldbach more than sixty years. The grief of his people was affecting. From every part of that rocky district they gathered, in the midst of a heavy rain, to gaze on the lifeless remains of their pastor and their friend.

The funeral procession stretched from the door of his house to the mouth of his sepulchre, a distance of two miles. Every cottage poured out its inhabitants, and the children of the schools walked two and two, chanting mournful hymns. They paused at the church, in whose burial ground he was to be laid, and a minister ascending the pulpit, read from a paper, the farewell address of their venerated sire.

DR. DOWLING AND BRETHERN BAPTISTS.

A weekly paper, the *Democrat*, published in Philadelphia, sometime last winter, took notice of the immersion of several persons by our friends the Baptists. Dr. Dowling not relishing the remarks of the *Democrat*, wrote as follows to another weekly by way of correction:

To the Editors of the Philadelphia Sun:

Will you allow me to correct an error which I find in the *Sun* of Monday, relating to the belief of that religious denomination of which I am a minister, and large numbers of whom are found among the daily readers of your excellent, and generally fair and honorably conducted paper.

I am too well acquainted with you, gentlemen, to believe that you would knowingly misrepresent the views of any class of your fellow citizens, much less of the *eight hundred thousand* of American Baptist communicants, who are united with you in the defence of one common Protestantism, and in the maintenance of one common soul-liberty, or freedom to worship God. I am satisfied, therefore, that the paragraph to which I allude must have crept into your paper by an inadvertance. I refer to an article headed "Baptism in Winter," which closes in the following words:

"It was a bitter cold day—yet the ceremony was witnessed by an unusual crowd of spectators, who stood shivering in the cold, and admired the moral

fortitude that prompted the new converts to brave the intense cold, in obedience to what they believed to be an essential requisite to regeneration."

The correction I wish to make is this. It is *not true* that Baptists regard the rite of baptism as "an essential requisite to regeneration," or, as is often, though wrongfully asserted, "an essential requisite" to salvation. So far as this from being the case, that the very converse is true, viz ; That Baptists consider *regeneration as a pre-requisite to baptism*, and of course must always precede baptism, and hence they are accustomed invariably to defer baptism till the candidate gives credible evidence of being regenerate, or in a state of salvation. Of course, if he should die in this state, as many have, previous to baptism, he would be saved. I perceive that the item to which I refer, was adopted or transferred from the Danville Democrat.

Will you allow me to inform the editor of that paper that such a statement as I have quoted betrays an inexcusable ignorance in a public journalist, especially in one who writes almost under the shadow of Lewisburg University, with my esteemed predecessor, the Rev. Dr. Howard Malcolm, at its head. The editor, however, need not have taken the trouble to apply to a College President for the information, which would have prevented this strange blunder, as any Baptist Sunday Scholar could have informed him that the very doctrine which distinguishes them from other denominations, is that regeneration must precede baptism, not that "baptism is an essential requisite to regeneration"—and that no one, therefore, has a right to be baptised till he has already experienced the new birth ; and that hence, when an applicant for baptism says in the words of the converted eunuch, "See, here is water, what doth hinder me to be baptised?" the invariable answer to such is identical with that of Philip to the eunuch, "If thou believest with all thine heart thou mayest."

While I have my pen in hand, will you allow me to express my surprise that the stale old "Joe Miller" joke, about the Baptist minister and the dipt candle, should lately have been copied into the columns of the *Sun* as a fact, and that of recent occurrence ; and especially that the sneer should have been attributed to so distinguished a gentleman as the Hon. Rufus Choate. I am sure neither the editors nor the readers of the *Sun* suppose that Baptist ministers of the present day are simpletons enough to describe their profession in a court of justice as that of "a candle of the Lord," nor that so honorable and liberal an American statesman as the Hon.

Rufus Choate would insult a large body of his countrymen, including the Waylands, and the Malcolms, and the Judsons, by calling them "*dipt candles*" Is it not time that these slurs should cease?

Yours, respectfully,

J. DOWLING.

REMARKS.

It is quite clear from the preceding—

1st. That the Baptists together with the Disciples are misrepresented on the subject of baptism. We argue that the fact should tend to induce candor among our Baptist friends when speaking of the practice of Disciples relative to this ordinance.

2nd. That when erroneously represented, the Doctors and Scribes of "the Baptist order," Dr. Dowling not excepted, are unwilling tamely and tacitly to permit these erroneous assertions to remain in force. Why then call the Disciples pugilistic because the liberty is taken to defend sacredly held principles against opposing hosts?

3rd. That baptism with the Baptists is precisely what it has been—not to introduce believers into the Lord's saved family, but "a rite" or "a ceremony" for those who are in this family. Dr. Dowling, we believe, is bitterly opposed to the Revision movement designed to give the world a more pure version of the scriptures; but why he should turn Reviser himself and make the Saviour say "He that believeth shall be saved" instead of "He that believeth and is baptized shall be saved" is beyond our religious Algebra.

D. O.

ROMANISM IN AMERICA.

One of the most formidable dangers for America is to be found in Romanism; which, besides including all the evils of infidelity, has some which are peculiar to itself.

It was a most favorable ordering of Divine Providence that Protestantism should gain so extensive and permanent a footing in America, before Rome was permitted to make such effort to spread her pestiferous heresies in that fair land. It is only within some twenty five or thirty years that the Roman Catholic Church has begun to exert much influence in the United States. At present there are six Archbishops, twenty six Bishops, fourteen hundred Priests, fifteen hundred Churches, four hundred and fifty young men in semi-

naries preparing for the priesthood, eleven or twelve colleges, a large number of female schools and nunneries, eight or ten newspapers, and, including men, women, and children, about two millions and a half of people who prefer the Romish Church. The increase of late years has been rapid; but it has been an increase by emigration from Europe not by proselytism.

Rome finds the United States to be a hard field. There are a thousand influences which give her trouble. First of all, there is a free press there, which is a great annoyance. Her followers are continually reading what is more or less dangerous. In the next place is there a freedom of speech on the subject of her claims, which is also very dangerous. In the third place dispersed Romanists in the rural districts, away from the visits of the priests are very likely to imbibe ideas and opinions from the Protestants around them which sooner or later, subvert the peculiarities of their faith. Romanists in the cities are also much exposed to Protestant influences, and can easily escape the notice of the priests which those who live in the villages find more difficult to do. The influences just named lead many Romanists to fall away, as Father Mullen said, in his letters to his friends in Ireland, less than two years since, after he had surveyed, during six months, the state of the Roman Catholic Church in America, from New York to New Orleans. Father Mullen supposes that there are not as many Roman Catholics in that country, by two millions, as there would be had they all remained in the bosom of Holy Mother Church, and their children after them, who were Roman Catholics when they went to America. This is probably an over-estimate by one-half. Still there certainly has been an 'awful falling away,' and it is going on still!

The free Schools in America have troubled Rome very much, and her Hierarchy have made violent opposition to them. At first they called them sectarian, because the Bible was read in them. And when they had succeeded in getting the Bible out of them, they pronounced them 'Godless.' Of late, their great effort has been to get what they call 'their share' of the School moneys; that is, a share proportionate to the number of their children, not to the amount which they pay in the shape of taxes, in order that they may have Schools of their own and teach in them such doctrines as they please. One thing is certain, they would have in them no Bible at all. But they have been defeated in these attempts in the States of New York, Massachusetts, Ohio, Michigan, Illinois, New Jersey, and Maryland.

The most recent movement is that of endeavouring to get laws passed in the state of New York, to be followed in other States without doubt,—which would allow the Church property of descriptions to be held by the Bishops and their successors. But this movement has also, for the present at all events been defeated. In California, the Roman Catholic Bishop has recently succeeded in getting the Legislature, just as the session was terminating, to grant, on the subject of schools what Rome has not been able to gain any where else in the United States. But this triumph will be of short duration. The president of that new State will hardly submit to such an indignity. The author of all these wide-spread attempts of Rome to secure advantages to herself intriguing with legislators and politicians is Archbishop Hughes of New York, an Irishman by birth, a man of some talent, much cunning, and less wisdom: who has rightly been called the Hildebrand of America. It is cheering to see that a spirit is evoked in the United states, which makes a most effective resistance to the attempts of Rome wherever seen. It will be hard for her to hold her own in that land—much more to gain the ascendancy by proselytism. Within ten years, about twenty Protestant ministers in the United States have become Roman Catholics, including one Bishop: but they have all been such as took ‘Oxford’ (Puseyism) on the way. Although Rome is making desperate efforts to triumph over Protestantism in America, and for this purpose the Society of the Propaganda, the Leopold Society and other associations, send over more than £40,000 annually; yet we have no fear for the result.—*London Quarterly Review.*

For the Christian Banner.

REPENTANCE AND FAITH, OR
FAITH AND REPENTANCE.

I suppose that it is generally admitted by the leaders of the sects that repentance and faith are necessary in order to salvation; but they are not agreed about what we are to understand by these terms. There is also a strife about which of these should be first in order. Some say that repentance should be first—others say faith should be first. The former generally call to their aid the words of Jesus, ‘Repent ye and believe the gospel,’ Mark i. 15. In the May Number of the Christian Banner 1854, you took up this subject page 121, and you seem to admit that repentance preceded faith dur-

ing the personal ministry of Christ, but in the following page, 122, you seem to hold out that this order was reversed after the resurrection of Christ, and that faith then was before repentance. As this view of reversing faith and repentance after the resurrection of Jesus was new to me, I examined your reasoning with some care, but your remarks did not convince me that your views are correct. You will observe that I do not say you are wrong, (for I am unwilling to provoke a controversy with one who has such keen-edged weapons as you generally keep beside you.) I only mean to show my objections to your views.

The reason you give for placing repentance before faith during the personal ministry of Christ, is, that the Jews were a corrupt people, whose sins and traditions were without number, and that they could not be expected to believe until they had repented. Very well, I admit they were a corrupt people and needed repentance, but whether before or after believing the gospel requires proof. But were not Jews and Gentiles corrupt people, and had sins without number after the resurrection of Christ as well as before it? Now if repentance was required before faith, before the resurrection of Christ because the people were corrupt, it would seem to me that the same reason would still call for repentance first, as the people seem to be as corrupt and have as many sins after the resurrection as they had before that period.

But let us examine how the writers of the New Testament view the matter. Paul, some thirty years after the resurrection of Christ says in his address to the elders of Ephesus, that he had testified to Jews and Greeks or Gentiles repentance toward God and faith toward our Lord Jesus Christ, Acts xx. 21. We find here Jews and Gentiles placed upon a level; we also find repentance and faith in the same order as in Mark i. 15. Again, when the writer to the Hebrews is enumerating in order the Christian doctrines, he places repentance before faith, Heb. vi. 1. Peter also called for repentance first, Acts iii. 19. Paul also places repentance in the first of his teaching, Acts xvii. 30. and xxvi. 20. Again, did not the Phillipian jailor repent before he believed in the Lord Jesus Christ? I think so. Was not his coming in trembling and falling down before Paul and Silas asking what he should do to be saved marks of sincere repentance? Paul seems to have thought so, for in answering the jailor's question he tells him to believe on the Lord Jesus Christ. Not a word about repentance. Now my dear brother Oliphant, I

think I have produced a body of evidence *after* the resurrection of Christ, of repentance *still before* faith.

But after all this, the contention about whether repentance or faith should be first in order seems to me to be striving about words to no profit; and I would respectfully ask those who contend for repentance first, how long the sinner should continue in a repentant or penitent state before he warranted or commanded to believe the gospel? Should he continue a year, a month, a week, or even an hour? And again, the question might be reversed for those who contend for faith first, is the person to have faith for a month or a week or an hour before he is commanded to repent? Answers to these questions may perhaps cast some light upon this contested point. Now it appears to me that the commands to repent and believe the gospel come to the sinner in the same breath, and as soon as a person repents he is that very instant commanded to believe the gospel, and as soon as any one believes the gospel he is commanded to repent that very instant. I cannot see how any one can believe the gospel without repentance accompanying it, but I can see how a person may repent, that is, be distressed and even alarmed on account of his sins, without believing the gospel. But I believe this to be the effect of ignorance or false teaching. God now commands all men every where to repent, Acts xvii. 30. No time for delay; and wherever the gospel is proclaimed, every one who hears it is commanded to believe it without delay. Now it is any humble belief that the contention about whether faith or repentance should be first in order, is either learned or unlearned nonsense, and that the time occupied with this contention and strife should be devoted to urging upon the people the necessity of repentance toward God and faith toward our Lord Jesus Christ.

The foregoing appears to me to be the scripture view, but I am willing to be corrected, for we know but in part: Let us beware of contending for victory over one another for the sake of victory, as we shall get no credit from either God or man for this.

JAMES SILLARS.

River John, N. S., Jan. 16th, '55.

A WORD OF REVIEW ON REPENTANCE AND FAITH.

MY BROTHER SILLARS:—Opening the Number of the Christian Banner to which you refer, I find the following language relative to

the passage in the first chap. of the narrative by Evangelist Mark:—

It is very cheerfully granted that the message from the lips of Christ, the twelve and the seventy, beginning at Galilee, first called for repentance. This message was delivered to corrupt Israelites whose traditions and sins were without number, and hence they needed repentance and reformation according to their own law. They could not be expected to believe or confide in the announcement that the long-promised kingdom was at hand, or be prepared for it, while living in disobedience to the plain precepts of Moses. Hence the significance and suitableness of the message, 'Repent, and believe the good tidings concerning the new kingdom, which is at hand.'

Before employing this language I make the remark, that—

The gospel which began to be preached from the province of Galilee, under the personal ministry of Jesus, was not the gospel which began to be preached in Jerusalem after Jesus was crucified and exalted; and as it was not the same gospel message it did not and could not call for the same things by way of obedience.

Here you will perceive, brother Sillars, that the ground of repentance being called for first, was not because the Jews were great sinners, but because they were great sinners against their own lawgiver whom they professedly acknowledged. The message of God by Moses was avowedly confided in by all Israel after the flesh, and they professed to be governed by what God had thus enjoined. But they lived not according to what they had been taught. They became unfaithful, disobedient, and corrupt. A return to their own law was demanded by authority of heaven. Hence, ere they could be prepared as sons of faithful Abraham, Isaac, and Jacob to receive and appreciate the joyful news of the approaching reign of heaven, they needed repentance—not repentance called for by a new message, but repentance demanded by the message ministered to them by lawgiver Moses. The two messages or the two gospels announced by Immerser John and by Jesus, were preparatory messages or gospels. These gospels were not designed for, and were never preached to, any people on earth except to the sons of Israel who had acknowledge Moses and the law he delivered in God's name. And as they already acknowledged or believed in Moses, but were unfaithful, they were called upon to repent of their sins as Jews, or if you please their Jewish sins. Without this first, they were both unprepared to confide in farther developments of heaven's favor and unworthy of the message which was being delivered to them.

But it is necessary to remark that the repentance and faith called for by the Lord during his personal ministry were not at all like

what were called for when the gospel of the new dispensation was announced. The repentance required of Israelites was an obedience of Moses—a turning from their traditional corruptions to the law God gave them. The faith then necessary was simply a confiding in the announcement that the long expected reign of heaven was near at hand. We all know, my brother, that the gospel preached in Christ's name from Pentecost till the present moment calls not for such repentance and calls not for such faith. And if you will allow me to say it, the Jewish repentance referred to, stood right up between two faiths, or faith in two messages—the message delivered by God through Moses and the message concerning the speedy reign of Messiah delivered by the seventy and the Lord Jesus before he was glorified.

A word now upon faith and repentance since the gospel has been preached that Christ died, rose again, and reigns a Prince and Saviour, and that remission of sins is *only* through his name. This was and is a new message. It was new to Jew and Gentile. It was never announced until the hallowed voice of twelve apostles declared it when the Holy Spirit rushed down from heaven upon them. The first thing therefore that the primitive preachers did in reference to this new order of things—this new message which called upon “all men every where to *repent*”—was to lay before the people the requisite testimonies relative to Jesus, his true character, his mission, and his claims; and we fail to see how it was then or is now among the possibles for any man, Jew or Gentile, bondman or freeman, to move one step in obedience of the new message until the evidences concerning the Lord Messiah were acknowledged, or, which is the same thing, believed.

But happily this question is to be settled, not by notional or rational, but by inspired history. Did the hearers who were converted by the primitive preachers believe first or repent first? To put the query in another form, Did they believe in Christ Jesus and turn from their sins, or did they turn from their sins and then believe in Jesus? On the occasion of the first preaching, “when the day of Pentecost was fully come,” it was after the people heard the new message and received it as true that they were told to repent. Preaching the same gospel in the same city, Acts, iii, it is after the apostle laid before the people the requisite testimonies to produce conviction, mentioning too that the cripple man had been cured by faith in Jesus, that he asks them to repent. If farther proof be re-

quired that they were convinced by these testimonies, and hence believed before they were called on to repent, the proof is found in Acts iv. 4, the language referring to the same audience. The next distinct example is that of Philip's hearers in Samaria. They give heed to his testimony, and when they believe, they turn to the Lord or do the things which come after faith that the gospel requires. Do we need farther evidence on this topic?

Out of several other passages to which you call attention, I select one or two as a sample of how all would be disposed of provided all were reviewed. Here I will accept from you by way of preface a very pretty and useful sentiment found in your article on the law. It was suggested that great mistakes were made by assuming that the term law always signified the same thing. I add, as an appendix to this veritable expression, that the same kind of error is committed by taking for granted that the term repentance in the oracles means the same thing wherever it occurs. When Paul says that God commands all men everywhere to repent, he alludes not at all to repentance as a single item, but it is put for the entire gospel renovation, as if he had said, God commands all men by the gospel to reform their lives and live to him. Both faith and repentance we find used in this general or wholesale sense. Paul preached the faith he once destroyed—referring to the whole doctrine of the new kingdom. Again, the apostle in speaking of "repentance toward God and faith in our Lord Jesus Christ," is not addressing sinners and teaching them the obedience of the gospel or alluding to the order of faith and repentance; but he is recounting to his brethren his labors and his general work as a workman for the Lord, pleading for the reformation of men in their worship, and faith in Christ Jesus as the ground of that reformation.

Now suffer me, ere concluding, my devoted brother, to ask you a question. How is it that you produce a body of evidence in favor of repentance before faith, and then announce that it is not important how we regard the order—whether faith first or repentance first? For my own part, let me say in frankness, I would as soon expect a farmer to raise his crop and then sow the seed to produce it, as to look for Christian repentance, Christian baptism, or one Christian act before faith in the Lord Messiah.

True, you make twins of faith and repentance and always expect to find them in company. This certainly is far better than the relation-

ship ascribed to them by the Doctors and Scribes of this generation who make repentance in some sort a preparation for faith.

I may add, that it strikes me we are not so far apart as we appear to be at first view. The difference, I am disposed to conclude, is more in our use of terms than a disagreement as it respects things. For example, if you and I both defined repentance to be, not merely distress or sorrow on account of sin, but a resolution, founded on an appreciation of the gospel, to forsake sin, and an actual turning from sin, we could not if we tried disagree about the order of repentance—that it could not in any case, precede faith in the Redeemer of men.

Affectionately your brother,

D. OLIPHANT.

THE CHURCHES OF ENGLAND AND ROME COMPARED.

To the Editor of the Christian Banner:

SIR,—That the Christian religion is founded on a rock, and the gates of hell shall not prevail against her, is a sentiment, the truth of which every believer in the Bible most willingly acknowledges. It was the declaration of its author and finisher, and from his decision there is to the Christian no appeal; other expressions confirmatory of the same opinion, also proceeded from the lips of the Saviour. “My kingdom is not of this world, if my kingdom were of this world then would my servants fight; but now my kingdom is not from hence.” In this passage any alliance with the civil power of any nation is distinctly disclaimed. The kingdom of the Sons of God—that kingdom which is righteousness, and peace, and joy, was not to be advanced by the policy of earthly rulers, nor were its principles to be disseminated in consequence of the protection of worldly governments. Christ’s empire was indeed to become universal, but it was to be the empire of *reason* not of *force*; not of despotism over conscience; not of the prostration of the understanding and will before an *earth-born hierarchy*. Christ’s kingdom was not to come with observation, with pomp, and ceremony, and show: He was to reign in the soul, and to govern the affections and thoughts of his disciples. The unbeliever was *not* to be turned from the error of his way, by the use of the *brand*, or the employment of the *faggot*; the censures of pontifical or kingly, or synodical authority, were *not* authorized means in deterring human beings from enquiry.—Directly op-

posed to such iniquitous assumptions is the entire language and conduct of the author of Christianity. The inflexible defender of the people's rights against the claims of the scribe, and the priest, and the Pharisee—of him who was emphatically the poor man's friend. These declarations, harmonizing as they do with the voice of nature, and the teachings of reason, are the charter of the liberty of the children of God; they are the Christian's freehold of rejoicing, both to himself and his heirs forever. Conscience is amenable to no human law, nor is it *cognisable* by any human tribunal. Though all carnal weapons in the propagation of truth be denied to the Christian by the express commandments of that law he reveres and obeys, yet has he the far superior instruments, "ethereal tempered," of argument, persuasion and scripture; and he has for his encouragement the assurance of an Apostle, that these will prove mighty in destroying the strongholds of error.

Such do we conceive to be the view which Christianity exhibits of that freedom from domination in matters of religion, in which the disciples were earnestly exhorted to stand fast; no more to be entangled in the yoke of bondage, but to be strong, and to quit themselves like men, were the exhortations which the Apostles addressed to the first Christian disciples. And whilst these sentiments and feelings prevailed in the minds and hearts of the followers of Him who came to "preach deliverance to the Captives"—then the gospel went forth conquering and to conquer. It was not the sight of the triple crown, nor the command of an earthly potentate that caused the triumphant success of the gospel! No. It was something more commanding. It was not the purple, and the fine linen, nor the flowing robes, nor the lawn sleeved arm of the lordly prelate which converted the 3000 on the day of Pentecost, which made Felix tremble and Agrippa almost persuaded—it was something more potent. Scarlet and gold would not have won their homage; for they left both the temple of Diana, and the crafty and the interested shrine maker. I contend then that dominion over faith, in exacting which the churches of England and Rome are most cordially agreed, is the most absurd and impious claim ever advanced by man—absurd because it is impossible to obtain it—impious, because it subverts that very principle on which religion can alone be founded. This is the true reason for dissent from the church of Rome, and her daughter—the church of England; and it would be as solid a reason against any state church, however liberal in profession it might seem.

The churches of England and Rome, have a different head from the true church of Christ. The first is built upon human traditions, and the decisions of general Councils,—his “Holiness the Pope,” as supreme head, being the chief corner stone. And as to the church of England, that is erected upon the authority of Acts of the British Parliament, and the canons of convocations—His or her Majesty for the time being, as “defender of the faith,” the head of the corner. And truly a stone of stumbling, and a rock of offence, have both been to numbers. The authority of the Pope of Rome was indeed great. It extended to every part of his vast spiritual empire; whom he deposed were to be cast into outer darkness. The thunders of his excommunications were no trifles; they were not once to Europe as they are in many portions of it now, mere sound and fury signifying nothing. They often terminated in the destruction of property and life. The supremacy formerly exercised by the Pope in England, was taken from him by King Harry, “The Wife Killer:” and conferred upon himself by a master stroke in politics. The title “defender of the faith” is a Popish title. Henry the eighth first bore it; and on him it was bestowed by the head of the “Mother of abominations,” for having written a work against Martin Luther in defence of Popery. The standard of schism and of rebellion to the Roman Pontiff, was reared by Henry, and such is the origin of the church of England. The authority which the Pope once possessed was transferred to the King. He was the Pope of the English church for the time being. Henry eighth sent forth the six articles of religion which were to be believed, afterwards additional ones were promulgated. King Edward increased them to forty-two. “Good Queen Bess” added eleven more, and then reduced them to *thirty-nine*! and even these as they are now printed, it is said, are different in some particulars from those really agreed on in 1562, as may be seen from the original manuscripts in Corpus Christi College, Cambridge. Queen Elizabeth set her single will in opposition to the earnest desires of nearly the whole body of the Clergy in the case of Whiston the Arian. Nor need we refer so far back for an instance to show that even customary prayers may be dispensed with, if the object for whom intercession ought to be made is obnoxious to the Royal head of the church. The Queen Caroline is a case in point. It matters not to the argument whether the said individual was guilty or not of the crimes alleged against her. If she was guilty the more need she had for the prayers of the Christian; at

any rate, it was truly degrading that a people should be debarred by the *fiat* of a *moral* from pouring forth their intercessions. Kingly power in this church is more than nominal, it is anti-christian. The churches of England and Rome agree very generally in their creeds, their doctrines, and other liturgies; transubstantiation, confession, and absolution, are three distinguishing traits in the features of the mother; and transubstantiation or something very like it, called consubstantiation, confession, and absolution, can be clearly traced in the lineaments of her daughter—the church of England. The two agree generally in their rites and ceremonies; their moveable feasts, and holidays,—their fixed feasts, and holidays,—their days of fasting.—Similar terms are employed by both; there is Christmas and Lent, and Passion week, and *many*, many other anti-scriptural names. The Episcopalian churches retain the names given to them by their former Romanist possessors. The vestments of the Clergy are much alike,—the flowing robe, and the lawn sleeved arm; the white and black gown; the scarlet sash and silk apron, these and many others only prove her Popish origin.

A BIBLE CHRISTIAN.

THEOLOGY AGAINST LEARNING AND LEARNING AGAINST THEOLOGY.

Miss Antoinette L. Brown is a lady of reputation throughout America. The title "Rev," is frequently placed before her name, for she glories not only in lecturing on temperance and advocating what are called "Woman's Rights," but she stands as one of the ordained to preach and teach as the science of theology dictates and approves.

Brother Lowell, of South Butler, New York, in making a statement to the effect that the word "for" standing before "remission" in Acts ii. 38, was the same Greek word as the word "for" before "remission" in Matt. xxvi. 28, was encountered by a learned friend of the "Rev." Antoinette Brown. Miss Brown was then ministering in South Butler, and brother Lowell, desirous of testing those who opposed him, and at the same time anxious that truth should be honored, wrote a note to the "Rev." Lady—a copy of which may be seen as follows:

MISS ANTOINETTE L. BROWN: Is the word "for," standing before remission in Acts ii. 38, from the same Greek word as the word

"for" standing before remission in Matt. xxvi. 28? Are these two "fors" the same word in the Greek Testament?

Please answer yes, or no, and sign your name to it, and return this note by the bearer and oblige,

Yours, &c.,

J. I. LOWELL.

To the preceding a reply was returned in these words—

MISS BROWN'S ANSWER.

They are not the same. One is *gar*, the other *eis*.

ANTOINETTE L. BROWN.

After receiving the above answer, brother Lowell wrote off three copies of the note sent to Antoinette Brown, and forwarded them to the Professors of Ancient Languages in three Colleges. Their replies are in the language which follows:—

HAMILTON COLLEGE, NOV. 5, 1853.

MR. J. I. LOWELL—DEAR SIR:—In the two passages to which your note of the 3rd inst. refers, the original Greek for the expression "for the remission of sins," is the same precisely. It is in both cases—*Eis aphesin amartion*—the preposition *eis* (*eis*) generally expresses motion towards an object, and is rendered by 'to' 'unto' &c. As used in these passages it seems to indicate a purpose, aim, or intention. And might be rendered "In order to the remission of sins." The same preposition is used in Luke 22, 19' "Do this in order to my remembrance" *eis* (*eis*) is also used in Matt. 8, 4, "for a testimony unto them."

Yours, truly,

EDWARD NORTH.

HOBART COLLEGE, NOV. 7, 1853.

DEAR SIR:—The word translated "for," standing before remission in Acts 2, 33, is the same Greek word as the word rendered "for" in Matt. 26, 28. The Greek word is—"*eis*"—*heis*, in both instances, and means "the end or purpose of an action"—that for which a thing is done.

In both instances it is followed by the same words, with an identity of construction and meaning, and cannot be more literally rendered—"for the remission of sins."

I am respectfully, yours,

K. METCALF,

Prof. Languages.

UNION COLLEGE, NOV. 7, 1853:

DEAR SIR:—The word rendered *for*, both in Matt. 26, 28, and Acts 2, 38, is the Greek proposition *eis*. In both places it has, in my opinion, the meaning of *purpose, object, aim, &c.* The mode of expression is a Hebraism, although it occurs in classical Greek. In both the cases you refer to, the *remission of sins* is the aim—the thing had in view, and which gives significance to the act, whether actually secured by it or not.

Yours, with respect,

TAYLOR LEWIS.

J. I. LOWELL.

These testimonies are valuable. When the note to Miss Brown—her reply—these notes from the Professors—and accompanying comments came out in tract form, about the beginning of last year, our lady preacher was not so well pleased. Pen, ink, and paper being available, she wrote a letter to the paper "Progressive Christian" explanatory of her position. That letter is before us, and if it did the least credit to Miss Brown's mental or spirituals we should lay it before our readers. As it is—let it pass.

D. O.

POLITICS AND RELIGION.

We have no doubt that a rigorous landlord, having sharked it all the week screwing and gripping among his tenants would be better pleased on Sunday, to doze through an able Gospel sermon on divine mysteries than to be kept awake by a practical sermon that might treat of the duties of a christian landlord. A broker who has gambled on a magnificent scale all the week does not go to church to have his practical swindling analyzed and measured by the "New Testament" spirit. Catechisms is what he wants, doctrine is to his taste. A merchant, whose last bale of smuggled goods was safely stored on Saturday night, and his brother merchant who, on the same day, swore a false invoice through the custom-house; they go to church to hear a sermon on faith, on angels, on the resurrection. They have nothing invested in those subjects; they expect the minister to be bold and orthodox. But if he wants respectable merchants to pay ample pew rents, let him not vulgarize the pulpit by introducing commercial subjects.

A rich christian brother owns largely in a distillery, and is clamorous about letting down the pulpit to the vulgarity of temperance sermons. Another man buys tax-titles, and noses about all the week to see who can be slipped out of a neglected lot. A mechanic who plies his craft with the unscrupulous appliance of every means that will win, he, too, wants "doctrine" on the Sabbath, not these secular questions. Men wish two departments in life—the secular and the religious. Between them a high wall and opaque is to be built. They wish to do just what they please for six long days. Then stepping on the other side of the wall, they wish the minister to assuage their fears, to comfort their conscience, and furnish them a clear ticket and insurance for heaven. By such a shrewd management, our modern financiers are determined to show that a christian can serve two masters, both God and Mammon, at the same time.—*Henry Ward Beecher.*

LITERARY PEDANTRY.—One of the best hits we have seen for many a day at the corruption of style in some of our modern works we met lately in an English publication. The writer gives it as a specimen of the dialect of a certain literary gentleman of high pulpit position in London. It is a translation, after his manner of speech, of the 23rd psalm :—

"Diety is my pastor; I shall not be indigent. He maketh me to recumb on the verdant lawns; he leadeth me beside the unrippled liquidities; he re-enthalleth my spirits, conducteth me in the avenues of rectitude for the celebrity of his appellations. Unquestionably though I perambulate the glen of the umbrages of the sepulchral dormitories, I will not be perturbed by appalling catastrophes: for thou art present. Thy wand and thy crook iusinate delectation.

'Thou spreadest a refection before me in the midst of infuical scrutations. Thou perfumest my locks with odoriferous unguents; my chalice exuberates.

'Indurable benignity and commisseration shall continue all the diuternity of my vitality, and I will enternalize my habitanee within the metre of nature."

INTERESTING RELIC.—The church and the doors of the church upon which Luther hung up his 95 propositions against the church of Rome, are still in existence. The altar has been removed, and the Pulpit from which Luther often preached is erected in its place. The bodies of Luther and Melancthon are buried within the church.

THE ALTAR AND THE SWORD.

"I point with approval and pride to the motto of those Orangemen who, with one hand grasping the Bible and the other grasping the sword, were prepared to say—by that Bible we live and in its faith we hope to die—and by that sword we are prepared ever to maintain inviolate the Altar and the Throne."—*Speech of the Hon. J. H. Cameron at the late Orange Soiree.*

The quotation we give, as above, from the Hon. J. H. Cameron, was received with cheers by the late Social Assembly in St. Lawrence Hall as highly consonant with enlightened patriotism and christianity. Whatever may be the functions of the Civil Magistrate in the use of the sword in the maintenance of law and order, it is not more than questionable that it may be legitimately employed in maintaining inviolate the Christian Religion, symbolized in the speech by "the Altar." There is authority and peculiar significance in the command—"Put up thy sword into its place, for all they that take the sword shall perish with the sword."—*Examiner.*

RELIGIOUS INTELLIGENCE.

Brother Belding, during his labors at South Butler, N. Y., induced sixty seven to gather round the standard of the great King. The brethren were much refreshed by his labours. He was hard at work in New York city the last time we heard of him.

We see by a late Number of the Christian Age reports of some two hundred and forty editions to the number of the saved.

D. O.

THE MADIAT AGAIN.—A beloved missionary friend writes to us in a private letter dated at Geneva:—"We travel hence to Marsilles, in company with those dear servants of the Lord, Francesco and Rosa Madiat, with whom we have become much acquainted, and whose sweet humility, after all the noise that has been made about them, is as delightful as their faith and patience under sufferings were remarkable. They do not speak of their trials, unless questioned about them; but have much to say of the Lord's goodness. They always pray for the Grand Duke, and seem to have no feeling of ill-will towards any of their persecutors. They are feeble in health, the consequence of their sufferings in prison, but strong in faith, and full of zeal in doing good. Francesco gets hold of every Italian he can find and tries to lead him to Christ."—*N. Y. Observer.*

MORE GOOD NEWS.

Brother Sheppard, of Dorchester, in a letter just received, says—
 “ I am happy to inform you that our body here is enjoying the great blessings of union, harmony, and peace.—We have had seven additions to the church within the last six months.—We are striving to enlarge the field of our operations in the spread of the gospel. In addition to preaching in the West among our staunch co-operators, the Scotch Baptists, I now hold regular meetings in Sparta village, Temperanceville, and on Talbot Street, four miles from St. Thomas. From the attendance and attention at the meetings, we hope for great good.”

A PERTINENT REPLY.—A clergyman once travelling in a stage coach, was asked by one of the passengers if he thought that pious heathens would go to heaven. “ Sir,” answered the clergyman, “ I am not appointed judge of the world, and consequently cannot tell ; but if ever you get to heaven, you shall find them there, or a good reason why they are not.”

✍ A W ———n in our next.

THE TURK AND THE JEW.—An influential Jew of Paris recently had an audience with the Sultan, who told him that all the privileges and immunities hitherto granted to the Christians, were to be extended to the Jews of Turkey, as he could not suffer the slightest difference to exist between the non-Mussulman subjects of his empire.

CONTEMPT OF THE POPE --The Pope of Rome recently excommunicated the President of the Republic of Honduras. When the bull was received in Honduras, the President summoned an immense concourse of people, after reading the document to them, rammed it into a cannon with his own hand; pointed the piece towards Rome, and fired it off.

FRIENDS OF THE CHRISTIAN BANNER who have enabled us to put between 50 and 60 new names on our subscription list, within a few weeks, will please wait patiently for their reward.

D. O.

✍ The Christian Banner from January can still be supplied to new subscribers, and orders there'ore are yet in time.