6 Brothe He Works

In truction are often, suppor-ing inthe of interest and less of in-truction. The term faith is derived from the Latin files, files, to trust, belief; the no-mind of the mind to the truth of what of the mind to the trath of what is declared by another, resting in his authority and versely, the property of the mind to their critical experiments of the mind the trather in God's character or declaration of the confidence of tract, faith, bloom, and the mind consisting the personal of the confidence of things hoped for, and the confidence of things hoped for, and the confidence of things hoped for, the evidence or conviction of things and seen. The term confidence is derived and defined works that I do, bear witness of mind the same confidence of things hoped for, the evidence or conviction of things and seen. The term confidence is derived and defined to finish, the same works that I do, bear witness of

of things not seen. The term confidence is derived and defin-ed as follows: Latin, "confi-dentia; con and fido, to trust dentia; con and fido, to trust. A trust or reliance; an assurance of mind or firm belief in
the integrity, stability or venecity of another, or in the truth
ind reality of a fact." Hear
Paul once more. "So then
faith comes by hearing, and
bearing by the word of God."
Rom. v. 17. Faith, therefore,
comes by hearing the word of
tGod for our salvation, not the comes by nearing the word of God for our salvation, not the word or teaching of men. It is not based upon human reason, heopinions of men, or sectarian hillegolas. Kaith here hilosophy. Faith points to omething infinitely higher—to a person; and that person poss-cessing dignity within himself the most exalted, authority, paramount and irresistable; glory, superlative and inoffule, and a character perfect in every attribute, lovely and inimitable

attribute, lovely and inimitable. Such a being, descending from the heavens, amply sustained by supernatural attestations, is, in all respects, worthy of our confidence, affection and love. This confidence is our faith. It is produced by the simple, truthful, and vigorous marratives of the four divine withers, describing the celestial origin, benevolent actions, and unspotted life of the "Beloved" of the heavens, God's only begitten Son. These testimonies form the basis of our faith or confidence. When we know the low of the hely Oncot God," we low and confide in him. The beautiest. simple, truthful, and vigorous | words, and influenced by the narratives of the four divine | same, we ald not possess a faith grithers, describing the celestial or confidence strong, cheening, origin, benevotent actions, and unspatch life of the "Beloved" space as this man!" All the of the narration in the heavens, God's only believed in the heaven of the modern world, with only 0 mod God', we love a truther most profound attempts and confidence in him. The beauty, perfection, and animality of him; heaver qual, nucle less exceed, heaven a faith or candidate in the heaven of the modern world. and these who know him best love him most. Our taith is the simple, persuasive, vigorous love him most. Our taith is the only savlour of the world. This counteners fils our hearts with love, which prompts us to perform whatever his good pleasure requires us to do. Withsout characteristic out the knowledge, therefore of the attributes of the Son of God. In this one famous discourse, and similarly the counter and similar the counter of the son of God therefore of the attributes of the Son of God there are the constitutes of the Son of God the son the continues and similarly and though the whole; while pralence, wis tom and armness in their grands who is while pralence, wis tom and armness in their grands import, impress every thought, there can be no confidence; without confidence, no love; and without love, no submission, no obedience. Such a faith purifies the heart from the love of sin, and in which state the sinner is prepared for a the sinuer is prepared for a cheerful submission to all the requirements of the living God Without this assurance in the

FAITH CONTIDENCE.

It may be intro ting to inquite into the method by which the string written on the subject of the Kingdom of Heaving Andrews the Wilnes of the Kingdom of Heaving Andrews the Wilnes of This evilence is of two kinds, teaching and works, or doctrine and miracles. This Messiah says, "If I do not the works of

ness than that of John, for the works which the Father has given me to finish, the same works that I do, bear witness of me, that the Father has sent me." John v. 36.

strust nee." John v. 36.

assurflief in Jesus in his Father's name, neet therefore, afford the evidence of our faith or confidence that to then g, and upon these two points are those God."

wrefore, ord of Luke and John. To than therefore, treferce must be made, It is for testimony specific, convinctions of the control of the contro speaker ever uttered words b' ke those, composing the so-ce' ited "sermon on the mount?" The grand principles, rudir aental and fundamental, apperaring in that discourse, worke' ta revolution in society, 'noral and social, nover known te-fore; and will continue to work until all sories of combinations, moral, social, religious and political, shall undergo a renovation or transformation at ones beneficial, thorough, glorious, and tramphant. What mind, however humble, or exalted, on perspeaker ever uttered words b over humble, or exalted, on per-using these heaven inspired words, and influenced by the his character draw as to him; never equal, much less exceed and these who know him best the simple persuasive, vigorous the simple, persuasive, vigorous and sententions terms, senten-

import, impress every thought, word, nad action. The careless may neglect, the Septito doubt, and the intidel reject, mock and blas phene, but all having true wish in will admire, revernce.

turion answered, Lord I am not worthy that then shouldst come under my root; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers un her me; and I say to this man, go, and he goes, and to another come and he comes;

to another come and he comes; and to my server, do this, and he does it." Mes. 8th chap. Never in all the ages was there found an individual nessessing the requisits characters lies of heart; the aniable, comiding disposition of soil: the devised, intelligent, and drained turn of mind to anderstund, appreciate and enjoy the gractions, it of heaven—the glorious, berless One, Col's own beloved Son, surpassing this noble, governors and gifted mai—the towal seaturion of jingerial Rome beloved Son, surpassing this noble, gonerous and gifted man-the covard conturion of imperial Rome Few of this age are like him. All persons possessing a spirit like his investax possessing a spirit like his investax sheet, precious stones wealth, invacence and authority states, the gloves and empires—indeed at 1 that language can express. This mestin able treasure, the "reart of great price," this richer, boon beneath the heavens, the centurion could claim as his own, -a disposition which Ged 17 rover. Was his trust to no prepase! Was he deceived I so indeed. The good deed, the mira elo of healing his servant, by "speaking the word only," was promptly performed; while the conditions of the clo of healing his servant, by "speaking the word only," was promptly performed; while the confidence of the military officer, remained as immosable as the everlasting mountains. Was the trust, assurance, or confidence his faith, or was it something clos of "How receles thou?" The Messiah offirms that he "had not found so great faith, no not in Israel." Mat. vii. 10. His trant unit confidence were called faith; and confidence were called faith unic confidence, were darked and in the interpretation of confidence in his claims as the Messiah of God, and he did not, therefore find in them stick. Not having a disposition to hear and examine his claims and excelentials as God's Son, but being angry and prejudiced, they were destricted of for and confidence, or faith.

Let faith be based or grounded on justs like there, and the sad destitution of a cheerless hut; all the wiles, the burning thunderbotte of the prince of darkness, could no more shake it than the coftest breeze upet the Alpino

softest breeze up et the Alpin mountains into "the great sex."

Loutli, March 9th, 1883.

Armonovon, 11th Feb., 1883.

Merers. Law & Whitelever.

Dean Barrings,- recently received a letter from our mail and highly e-tremed, eged and venerable lire, Jas. Black in allich he writes very approvingly of your penodical intimating that he ordered a copy for me and di recting me to send you my address which is, Geo Munro, Alibor ough office, County Plgip. With Bro. Black I have been intimateh acquainted since he came to Aldborough more than 60 years age. Som after his coming into wisde mill admire, recentre, [25]. Son after his coming into Without this assurance in the inspired word and promises, we to mediate upon and yield cannot release the. This configuration work and the few cannot release the. This configuration is therefore, the first step in our advance out of the king loon and davance out of the king loon and favor of God's beautify and elevate poor, fallen entirely and few them and favor of God's humanity, and prepare families.

tions which as Bon News to in Aldborough when then a loss could truce their relation one to ed Bos. Black recrosed to line and ct trial. Reader, can you arrived there were in the settled this long later, my only a degree that I love him, confed in heart 10 or 11 individuals include that lone him, confed in heart 10 or 11 individuals include that lone to 1 in the settle him? Let us search his ways had been the follow his steps to see what Baptist in Scotland, (whose event 1 can never "tire" to think of meetings, highly esteeming him for his christian conduct and ami able deportment ; but Bro. Black and his brithren were greatly op-posed by one Dugald Campbell, who presided over several in the settlement, calling themselves Covenanting Baptists, whose teaching if true, would cause me to place the Bible and Symbol the sailor on the same moral level. Herein permit me to queina para graph of one of Mr. Campbell's sermon's or rants; having the book above all books, the Bible in his hand, he struck it with force on the chair I out before him exclaiming, "Oh sould you think there is life in this book, but I tell you may, for it is as dead as this chair post, and has no life whatever in it, you may eat it if you like, but you will find it a dead letter and I will assure you that it will not save you. faith and repentance will not, that spunkling, dipping, confession, prayer, all combined will not save you, for unless the Holy Spirit operates upon your dead soul, Jou count be gived, but if you are one of God's covenanted children the Hely Spirit will in his own time bring your dead soul into life ; but if you are not one of the

> from everlasting burning," 11 Though not a professor of the gospel at the time, I loved my parentand esteemed my tuto highly to listen to such daring contradictions of their views of the word of God, which they loved above all other things on earth. I left and so did many more, expressure their abhorence of such teaching.

elect from clernity all that has or

ever will be done cannot save you

On the next Lord's day Bre-Black, took as the basis of bidiscourse the 4th chap. Heb. dwelling with love and

ness (so characteristic of him,)upon the 12th terse, proving the scriptures to be the sword of the Holy Spirit to comfort saints, to award of the assaults of Satans and to arouse the unconverted to

ask the great question, "what must I do to be saved ! Clear, effectionate and convin-

was Bro. Black's answer to this all important question. here the gaspel, obey the gospel and continue in obelience there-" to, taking the word of God as syour only creed and unerring "Chart, to keep you in the narro way that leads to life cternal; confuse not yourself by the "learned disquesistion of wan, about faith of the head, reflex faith, historical faith, etc. etc. "but exercise the intelect Cod "has given you, and you will permore nor less than belief in indisputable testimony or taking Wood at His word, for He has be ingraciously pleased to reveal in his word that the ing ing.
If the way the truth and the ing.
The church is well united and whice, and that he offered a sacriwhice and that he offered a sacriwhice for the sins of the whole they now feel quite able to go on

Libb or elletion on a trocket

Doop cannot and sincero was the mourtaing of the little church sisters of Tonawards. most. He is the only survivor of that church with which his more a household word.

Evene me for trubling with and speak about, one that I shall never forget while merrory lasts, Your friend and Buther.

4 Gro. Mexad

TONAWANDAN, Y.

This to a is situated on the Niagaria River, about midway between Buffalo and Niegara Falls. The Erio canal runs through the center of the Town. nd is the line between little and Ningaria counties, hence the town . half in Erie and half in Niagaria. This is the greet headquar-New York city and all points in the east. The lember trade the east. The lember season amounts to many millions annual-At this sesson of the year there is neity of cannot bonts laid up here. Nearly every man you meet has something to do either here. with cannal navigation, or with the timber business. The writer arrived at Tonawands on Thursday Feb. 22nd, and took loiging in the hospitable home of Bra. I. Evens also is a "timberman and olso a banker. We rested our weary bones until Lords day the 25th, when we opened out our me-ting, which continued un-til near 14th. The immediate fruits of our meetings was 9 additions by baptism and several that had became indifferent were restored, and the church much strengthened. It will be remem bered by all that this is the ground upon which "the battle of the Giants " was fought, & e. McDiar mid and A. M. D. D. L. L. D. etc., L. D. Watson. The spirit of the debate has left its traces o the minds of the people. audiences were good on the tirst Lords day and continuol fair throughout the meeting. first to come out and obey the gospel, was a Lutherean, hence we scored one on our side for the debate. The church at Tona-wanda, is in some respects a model one. Much of the harmony and brotherly love must b attributed to the exemplary life and wise course pursued by their falthful preacher, Bro. Osborne He has followed up closely everadvantage that was gained in the reduct discussion, never once apologizing for any point made out hes stood by it, and empha eized it, thus holding all the ground gained. The M. E. Church has made a desperate effort to to rive their drooping cause, sending to the East for a noted revivalist, but their meeting dwindled down until it turned to "a childrens meeting," and from this "died out' entirely. So much, for the wise labors of Bra-Osborne. They have the best Lords day school that I have had the privilege of visiting for many a day. They do not caution their proacher not to prouch the truth,

fiel with anything less.
They are determined to have peace even if they have to fight for it. The future of this -herel may be easily guessed. The ling est audiences of our meeting were in his word that the Lord lesus during the last week of the meet-

"too plain," but ask for the

truth, pure and simple, want no

thing more and will not be salis

"world." Soon after the Buy here can in strength. Our par-Plat, bythed bor 6 who were broad so id meetings were cook abled to the loving few overcoming taking part publicly for their first time. We shall not seen for a tropy of brethern and

SPEKIRK MERTING.

The meeting becoment Schirk n In slav right (Peb. Oth), and ontinued for two weeks. vidence were unifo alla "uzo all the true often being compelled all sing in catra state to accommodate the throngs. The meet nge continued with a growing interest to the close; the last meets ing being the last. Many were " due t perchaded," but we close id without an addition. uits of then ceting may be summed up as follows:

1st. The tacinb is were rathed together and were drawn into a cluser fellow-hip than heretofors existed. 2nd, Many that were growing cold in the cause, were the lup and renewed their cover-ant to do better in the future 3rd. The church was strengthened and in-pited to do more in the future than in the past, for Christ and humanity. It seems that churches need about two-meetings per year to keep them growing, to revive their spirite, and why should this not to so ! The tree , grafa and grass. need a storm two or three times a year to keep them growing. We all need these seasons of refreshme and if we do not get them we dwindle away and die. We can not alwars measure the good done in a meeting by the number that tro bactized. We had a large hearing from the world, and hence much good seed was sonn to be resped "bye-and-bye." We were all well estisfied with the meeting. feeling sure that much good was Selkirk is a good place to done. hold a meeting, they are a warm hearted people and when a meet-ing is to be held, they throw other things to one side and enjoy the meeting. Another commendable feature of the church is, that they pay liberally, the laborer for his work, and they pay cheerfully.

One addition at the regular crvice of the church at Meaford, March 18th-by letter.

When I was a boy my step-father threshel his wheat by spreading it (the unthreshedgrain) on the tarn shor and then patting the hereet on it—round and round they went, until the wheat was off the straw, then a big pile of straw was taken off, then a big pile of chaff was blown away, pute of chaff was blown away, then fen bushels of wheat renain-ed. I don't like to read over a whele page to get what eaght to be in two sentences, neither does any one clse.—Write short.

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MISE to bear stesseen their of the Year

O/RA assertance of home by the WIZ sylver. Fresh income both to be the sylver of the sylver sylver.