

which we cannot do unless we have become personally acquainted with the truth as it is in Jesus. If we speak not according to the word of the law and the testimony, it is because there is no light in us. David says the WORD is a Lamp, and a Light. Christ says he is the Light of the world. To be without Light then, would be to be without Christ. To speak not according to the Word, is to be without it; that is without the incommunicable seed that liveth and abideth for ever. 1 Peter 1: 23. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. And to be without that is certainly to be without Christ, and without him is to be reprobate." 2 Cor xiii 5. "Examine yourselves, whether ye be in the faith, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reborned." If we speak at all upon religious matters we shall show ourselves to be either Christians or reprobates, for by their fruit ye shall know them. 1 Peter iv. 11. "If any man speak let him speak as the oracles of God if any man minister, let him do it as of the ability which God giveth that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." How can we speak as the oracles of God and of the ability which God giveth, unless we can say with the Apostle, 1 John v 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life,"—or with the Prophet Isaiah ix 2. "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined." "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the RECORD which God gave of his Son," 1 John v 10. Let me caution you, dear reader, to beware how you treat the record which God has given of his Son, lest coming SUDDENLy, he find you saying in your heart, my Lord delayeth his coming, and appoint you a place with liars, hypocrites, and unbelievers. Isa. x. 3. "And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory?" O, if you would save your soul, read the word of truth, for the word of God is truth. And O, my dear brethren and friends in Christ, let us who experienced the truth in the love of it, bear testimony to the world that the light of truth is not yet extinguished, and while we listen to the voice of the tumultuous tribes of earth, the sound of war, and the groaning of the kingdoms of this world, may we be wise enough to understand, and bold and honest enough to sound the alarm with a fearless testimony, and with the faithful cry of Isaiah, Behold YOUR GOD WILL COME with vengeance, even our God with a recompense. Behold his reward is with him, and his work before him. And for the sake of the world, for the sake of our own souls, yes, for the sake of the worthy name of OUR GOD, let us put away from among us our strange Gods, and cease to regard with idolatrous worship our cushioned churches and salaried ministers, denominational creeds and schemes, sectarian interests and party aggrandisement, and remember that "they that are joined to the Lord are one spirit," and not as many as there are sects and parties in the world. Let us cease dabbling with untempered mortar and put away from among us that sectarian-ISM which we have proved to be a monster having neither eyes nor ears, which can neither be told nor shown anything, and one which practically denies the precept of the Apostle, which requires us to "prove ALL things." Let us not think that we can be justified, if we condemn with ard and unexamined, or if we refuse to "prove all things or to try the spirits. Bear with me, dear reader, while I direct your attention to a few passages which appear to have a bearing upon our present condition, and which may serve to direct our thoughts to the coming of our King and the long expected jubilee of the saints. Isa. 51. 4, 23. "Hearken unto me, my people, and give ear unto me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for light of the people. My righteousness is near: my salvation shall go forth, and mine arms shall judge the people, the isles shall wait upon me, and on my arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the leagues shall vanish like a smoke, and the earth shall wax old like a garment, but my salvation shall be forever, and my righteousness shall not be abolished.

"Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up as a garment, and the worm shall eat them as wool, but my righteousness shall be forever, and my salvation from generation to generation." "Awake, awake, put on strength, O arm of the Lord, awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it that hath dried the sea, the waters of the great deep, that hath made great deeps a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head, they shall obtain gladness and joy; and sorrow and mourning shall flee away; I, even I am he that comforteth you: who art thou that shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exalteth himself, he that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is his name, and I have put my word in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." "Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand of all the sons that she brought up. These two things are come unto thee, who shall be sorry for thee? Desolation and destruction, and the famine, and the sword; by whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in the net; they are full of the fury of the Lord, the rebuke of thy God." "Therefore hear now this, thou afflicted and drunken, but not with wine, This saith the Lord the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down, that we may go over, and thou hast laid thy body as the ground, and as the street, to them that went over." Yes, praised be the name of the Lord, the cup of trembling of which the servants of the Lord are drinking, will soon be taken from them, and those that have had their names cast out as evil among men, and have spoken according to the law and the testimony, and have been willing to follow Christ through evil as well as good report, counting all things as loss and dross for the excellency of the knowledge which is in Christ Jesus our Lord, and ready, and looking for and "loving his appearing" will soon receive their crowns. I pray God that he may give us a spirit of wisdom and understanding that we may know the Scriptures and the power of God, for we cannot know anything as we ought to know, without we have the Light of Life in us. As I look upon the Bible, I feel to say with the poet— Sometimes I read my Bible it is a wald book; Sometimes I find a promise in every page I look Let us, my dear reader, if we are conscious that we seek wisdom, "Ask of God who giveth to all liberally and upbraideth not, and we shall receive." Let us not endeavour to screen ourselves behind the interpretations of the ungodly, and the refuges of hypocrites and unbelievers, and say "my Lord delayeth his coming," and then quote "no man knoweth the day nor the hour," and endeavour to persuade ourselves that because Jesus said that no man knew in his day, that he meant no man should ever know anything about it, for Jesus himself has taught us how we may know something about it, and has even required that we should know something. Luke 21: 31. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Also 35th verse: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." Rev. 3. 3. "Remember therefore how thou has received and heard

and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." 1 Thess 5: 4. "But ye, brethren, are not in darkness, that that day shall not overtake you as a thief." A word of caution may be found in Isa. 23: 22. "Now, therefore be ye not mockers, lest your bands be made strong, for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." And also 2 Thess 2: 11-12. "And for this cause God shall send them strong delusion that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness." The reason why this delusion is sent, is because they received not the love of the truth, that they might be saved, as the apostle tells us in the same chapter. O let us beware, lest we be found among the deluded and find ourselves numbered among the foolish virgins, whose lamps are gone out, and who are crying, Lord, Lord, open unto us, when it is too late." The testimony of truth is—I have set before thee an open door, which no man can shut, now then, while the door is open and the light shining, may we be bold as lions for the truth's sake, and faithful in the cause of the Lord. Striving to enter in at the straight gate, for many will strive to enter in and will not be able, and we must be careful to adhere to the word, for the word will judge us in the last day. And now, poor sinner, a word to you, Crepent, for the kingdom of heaven is at hand. O let me entreat you to read the word of God—Search the Scriptures of truth, and there you will find a light that will make manifest your character, and if you walk according to that light you will be delivered from the bondage of iniquity, and made to shout aloud for joy, see Ephes. v. 13-17. "But all things that are revealed are made manifest by the light, for whatsoever doth make manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." And now may God assist us to heed the light, improve the time, walk in the path of peace, and continue steadfast, immovable always, abounding in the work of the Lord. Let us remain no longer idle, but go into the vineyard of the Lord, for the harvest is great, and the labourers are few, and while we labour let us pray God to send forth more labourers into his vineyard, and while we see and feel that the harvest is great and the labour arduous, let us thank God and take courage, knowing that if we labour faithfully in the vineyard, we shall receive every man a penny. II. Frederickton, Oct. 3, 1843.

WHAT SAITH THE SCRIPTURES? Let any hypothesis be utterly at variance with truth, says the most finished of modern writers, it will yet have rendered us an important service—and a legitimate service—if it shall have prompted us to pursue, assiduously and eagerly, any path of biblical enquiry. We have committed ourselves to the second coming, a doctrine which the Apostles deemed not unworthy of the church's ear and heart in the days of her nascent and purest history—a fact which will always justify us in recurring in any age to this high and holy hope. It is indeed the church's prerogative to recur to it in every age until it is verified—until Christ comes. And the minister who shall be an instrument in the hand of God to give this direction to the sainted mind will sooner or later discover that he has rendered the church an important and legitimate service, by introducing her not through any hypothesis at variance with the truth, but by the truth itself, into "a path of biblical inquiry," the most instructive, the most delightful.

The second coming of the Lord is contemplated in Scripture under two aspects—first a necessary element of the Gospel;—and second as a predicted fact to be fulfilled in a particular age. There can be no impropriety, therefore, in contemplating it under these two aspects, or of prosecuting our biblical inquiries in regard to it accordingly, that is, we may legitimately investigate it as a part and parcel of the Gospel; or we may discuss its character as a truth of a particular age. It is at present prophecy. It will be and by its history, and it has its chronology; we may therefore inquire into its chronology:

Touching this great event as a necessary truth of the gospel, we are warranted, in the light of holy writ, in viewing it of supernatural rather than of natural causation, and therefore as such it may, like the whole class of miraculous interpositions of the established order of nature to which it belongs, vividly impress us with the most absorbing ideas of the Divine power, and of our own destiny, but the fact must be rendered remarkably more impressive, when at any time it forces itself upon us as one belonging to our own age, and likely in all its supernatural weight and greatness, to be verified in our personal experience.

Is it the prerogative of our own age then to believe that the moment when the profound and unlimited resources of the Divine intelligence shall be opened afresh, is almost arrived? Have we almost reached the crisis so repeatedly predicted in Scripture by the holy prophets, when the present heavens and earth shall vanish? when from the renescent nucleus of a globe dissolved by a fiery analysis, a new heavens and a new earth shall arise? When man, bidding a long adieu to this intransitive animal structure, shall leave it forever behind, and in a die and form of beauty exceeding human, behold all his physical reasons for, and all his religious belief of a future life, and all his instincts, impulses and aspirations after glorious immortality, both intellectual and moral, fully justified by a glorious resurrection to eternal life? If so, we respond, "Even so, Father, I trust it cometh good in thy sight." Matt. xiii.

How important a revolution the globe is to undergo, and the heavens to be kindled, yet how productive a catastrophe! The elements of our annual nature gone, forever lost, burnt! The germ of existence—the element of immortality, all of moral consciousness, all of intellectual personality, of spiritual activity, impulse, intensity, passion, affection, feeling, translated to a purer sphere where cares vex not and no ill annoy Great change, hast! Three welcome, day of God. Life shall henceforth be no more a day-dream, an enigma, a mystery, but a glorious reality, a solved problem, a pure revelation. Lord Jesus, come quickly.—Carthage Evangelist.

THE TRUTH AND ITS FRUITS.—The Rev. M. H. Smith, who has recently renounced Universalism says: At the very outset I was appalled at the moral results of my preaching. I found one class of men always ready to wash success by my cause, and one class always looking upon the increase of Universalism with the deepest horror. If the doctrine was preached in a new place, the infidel, the profane man, the Sabbath breaker, and the vile, all were hearty in the cause, and hoped the good work would go on, while the sober, moral, and intelligent, as well as the religious were made sad by the doctrine.—Ex. paper.

The proof above is looked upon as conclusive evidence by all who oppose the doctrine of Universalism, and so it is. But is not the same evidence equally conclusive with regard to the preaching against Christ's coming? Does not the thoughts of Christ's coming cheer the hearts of the righteous? And do not all the wicked rejoice to hear it denounced?

THE CARDINAL FACT. "The cardinal fact of Christianity, without which, all other facts lose their importance, is the resurrection from the dead of a crucified Saviour, as the prelude, the pattern, and the pledge of the resurrection of his followers. Against this great fact the children of disobedience have levelled all their batteries. One, asails its proof, another, its reasonableness; all, its truth. Yet, with such doctrines and facts, did the religion of Jesus make its way through the world."—Rev. Dr. Nasson.

BIBLE READER, No. 3. Brother Jones has issued a synopsis of the Psalms, and No. 3 of his Bible Reader. It was written seven years ago, and is now published for those who love to study the Bible. It is now published, and for sale at this office.

It exhibits a summary of each Psalm, and clearly shows that most of them are prophetic applying to Christ's second coming, and the everlasting kingdom which is to follow, with occasional reference to the state of trial which we are placed in here. Price 10 cents.