

agency. Nothing is too great to accomplish by a united and energetic people; and by the blessing of the Lord, we shall effect mighty things if we are united together as one man, and add to this oneness a well-tempered zeal. O brethren, shall we—can we—allow political associations, literary clubs, or earthly charitable institutions to outstrip us in fellowship one with another, sympathetic energy, and undivided devotedness to the cause we have espoused?

Let us then prepare in unequivocal earnest for the labours of 1850—the last year of half the nineteenth century from the era that gave us the gospel. There is much to do. The Lord asks all to lend a helping hand. None are exempt from duty. Jesus has no pensioners in his kingdom. Active service is the order of the day where Christ rules. He has made no provision for drones. The “slothful” are “cast out.” To “give all diligence” then, and to “always abound in the work of the Lord,” will not only effect triumphant results for the advancement of heaven’s grand cause, but insure for us who are active the highest happiness and noblest honors for time and eternity.

D. OLIPHANT.

CHRISTIAN DISCRETION.

We copy the following from the “Millennial Harbinger.” It is written by brother Ferguson of Nashville, State of Tennessee. To say that this article is much needed is only to say what will be and must be universally conceded. We commend also the extract from an article copied from “The Christian” by brother W. W. Eaton, which immediately follows this essay on the discretion of Christians. We print these articles in the *Witness*, and may we hope that its readers will imprint them upon their memories?

D. O.

The cause of truth seldom suffers more than from the imprudence and indiscretion of its friends. An intemperate and misdirected zeal, a vain and foolish haughtiness of disposition, and a love of contention for contention sake, do as much effective service in retarding reformation, as is accomplished by all the opposition now arrayed against it. The times call for an analysis and exposure, as well as a remedy for this crying evil. In so far as the following observations may contribute to these ends, they are submitted in the fear of God.

Every Christian should seek to elevate himself above servility to the world. He should not covet its smiles, and he should certainly be superior to its temptations. At the same time he has no right, human or divine, to despise the world. A very important distinction exists between a slavish submission to the opinions and customs of others, and a discreet and judicious behaviour towards them. It is